

ST. PATRICK'S CATHEDRAL  
"AMERICA'S PARISH CHURCH"

NEW YORK CITY



CELEBRATION OF THE EUCHARIST

TUESDAY OF THE SEVENTEENTH WEEK  
IN ORDINARY TIME

JULY 27, 2021

# THE ORDER OF MASS

## THE INTRODUCTORY RITES

### ENTRANCE HYMN

“God, We Praise You”

NETTLETON



1. God, we praise you! God, we bless you! God, we name you  
 2. True a - pos - tles, faith - ful proph - ets, Saints who set their  
 3. Je - sus Christ, the King of glo - ry, Ev - er - last - ing  
 4. Christ, at God's right hand vic - to - rious, You will judge the



soy - 'reign Lord! Might - y King whom an - gels wor - ship, Fa - ther,  
 world a - blaze, Mar - tyrs, once un - known, un - heed - ed, Join one  
 Son of God, Hum - ble was your vir - gin moth - er, Hard the  
 world you made; Lord, in mer - cy help your ser - vants For whose



by your Church a - dored: All cre - a - tion shows your  
 grow - ing song of praise, While your Church on earth con -  
 lone - ly path you trod: By your cross is sin de -  
 free - dom you have paid: Raise us up from dust to



glo - ry, Heav'n and earth draw near your throne, Sing - ing  
 fess - es One ma - jes - tic Trin - i - ty: Fa - ther,  
 feat - ed, Hell con - front - ed face to face, Heav - en  
 glo - ry, Guard us from all sin to - day; King en -



"Ho - ly, ho - ly, ho - ly," Lord of hosts and God a - lone!  
 Son, and Ho - ly Spir - it, God, our hope e - ter - nal - ly.  
 o - pened to be - liev - ers, Sin - ners jus - ti - fied by grace.  
 throned a - bove all prais - es, Save your peo - ple, God, we pray.

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### KYRIE

adapt. Litany of the Saints



Ky - ri - e e - le - i - son. Chri - ste e - le - i - son. Ky - ri - e e - le - i - son.

# THE LITURGY OF THE WORD

## FIRST READING

Exodus 33:7-11; 34:5b-9, 28

The tent, which was called the meeting tent,  
Moses used to pitch at some distance away, outside the camp.

Anyone who wished to consult the LORD  
would go to this meeting tent outside the camp.

Whenever Moses went out to the tent, the people would all rise  
and stand at the entrance of their own tents,  
watching Moses until he entered the tent.

As Moses entered the tent, the column of cloud would come down  
and stand at its entrance while the LORD spoke with Moses.

On seeing the column of cloud stand at the entrance of the tent,  
all the people would rise and worship  
at the entrance of their own tents.

The LORD used to speak to Moses face to face,  
as one man speaks to another.

Moses would then return to the camp,  
but his young assistant, Joshua, son of Nun,  
would not move out of the tent.

Moses stood there with the LORD and proclaimed his name, "LORD."

Thus the LORD passed before him and cried out,  
"The LORD, the LORD, a merciful and gracious God,  
slow to anger and rich in kindness and fidelity,  
continuing his kindness for a thousand generations,  
and forgiving wickedness and crime and sin;  
yet not declaring the guilty guiltless,  
but punishing children and grandchildren  
to the third and fourth generation for their fathers' wickedness!"

Moses at once bowed down to the ground in worship.

Then he said, "If I find favor with you, O LORD,  
do come along in our company.

This is indeed a stiff-necked people;  
yet pardon our wickedness and sins,  
and receive us as your own."

So Moses stayed there with the LORD for forty days and forty nights,  
without eating any food or drinking any water,  
and he wrote on the tablets the words of the covenant,  
the ten commandments.

The word of the Lord.

**Thanks be to God.**

RESPONSORIAL PSALM

Psalm 103:6-7, 8-9, 10-11, 12-13

℟. (8a) **The Lord is kind and merciful.**

The LORD secures justice  
and the rights of all the oppressed.  
He has made known his ways to Moses,  
and his deeds to the children of Israel. ℟.

Merciful and gracious is the LORD,  
slow to anger and abounding in kindness.  
He will not always chide,  
nor does he keep his wrath forever. ℟.

Not according to our sins does he deal with us,  
nor does he requite us according to our crimes.  
For as the heavens are high above the earth,  
so surpassing is his kindness toward those who fear him. ℟.

As far as the east is from the west,  
so far has he put our transgressions from us.  
As a father has compassion on his children,  
so the LORD has compassion on those who fear him. ℟.

ACCLAMATION BEFORE THE GOSPEL

Mode VI



The seed is the word of God, Christ is the sower;  
all who come to him will live for ever.

Jesus dismissed the crowds and went into the house.  
His disciples approached him and said,  
“Explain to us the parable of the weeds in the field.”  
He said in reply, “He who sows good seed is the Son of Man,  
the field is the world, the good seed the children of the Kingdom.  
The weeds are the children of the Evil One,  
and the enemy who sows them is the Devil.  
The harvest is the end of the age, and the harvesters are angels.  
Just as weeds are collected and burned up with fire,  
so will it be at the end of the age.  
The Son of Man will send his angels,  
and they will collect out of his Kingdom  
all who cause others to sin and all evildoers.  
They will throw them into the fiery furnace,  
where there will be wailing and grinding of teeth.  
Then the righteous will shine like the sun  
in the Kingdom of their Father.  
Whoever has ears ought to hear.”

The Gospel of the Lord.

**Praise to you, Lord Jesus Christ.**

# THE LITURGY OF THE EUCHARIST

## THE PREPARATION OF THE GIFTS

### SANCTUS

*New Plainsong Mass*

David Hurd

Ho - ly, Ho - ly, Ho - ly Lord God of hosts. Heav-en and earth  
are full of your glo-ry. Ho-san-na in the high - est. Bless - ed is  
he who comes in the name of the Lord. Ho-san-na in the high - est.

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### MYSTERY OF FAITH

*New Plainsong Mass*

David Hurd

When we eat this Bread and drink this Cup,  
we pro-claim your Death, O Lord, un-til you come a-gain.

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### GREAT AMEN

*New Plainsong Mass*

David Hurd

A - men, a - men, a - - men.

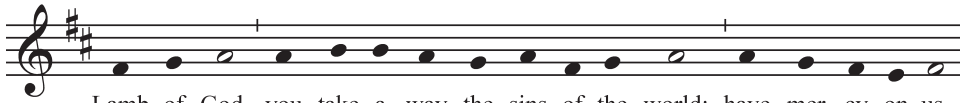
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# THE COMMUNION RITE

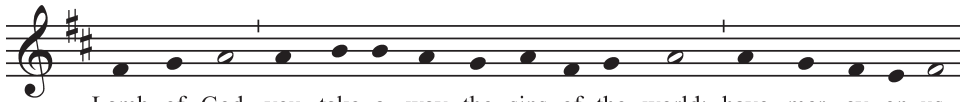
## THE LORD'S PRAYER

### AGNUS DEI

*New Plainsong Mass*  
David Hurd



Lamb of God, you take a - way the sins of the world: have mer - cy on us.



Lamb of God, you take a - way the sins of the world: have mer - cy on us.



Lamb of God, you take a - way the sins of the world: grant us peace.

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## COMMUNION

*The reception of Holy Communion is the most sacred act for Catholics. We believe that we are then receiving the Body and Blood of Christ. Catholics who are properly prepared should approach the ministers of Holy Communion.*

*We ask non-Catholics not to receive. They are encouraged, however, to come forward with arms crossed over their heart to receive a blessing.*

## AN ACT OF SPIRITUAL COMMUNION

**My Jesus,  
I believe that You are present in the Most Holy Sacrament.  
I love You above all things,  
and I desire to receive You into my soul.  
Since I cannot at this moment receive You sacramentally,  
come at least spiritually into my heart.  
I embrace You as if You were already there  
and unite myself wholly to You.  
Never permit me to be separated from You.  
Amen.**

H Y M N

“O Food of Exiles Lowly”

INNSBRUCK



1. O Food of ex - iles low - ly, O Bread of  
 2. O cleans - ing wa - ter, stream - ing From Je - sus'  
 3. O Lord, we kneel be - fore you And fer - vent -



an - gels ho - ly, O man - na from on high! We  
 side re - deem - ing All men of A - dam's race! O  
 ly a - dore you, All hid be - neath this bread. But



hun - ger for your bless - ing, All good in you pos -  
 quench - ing foun - tain flow - ing, Our ev - 'ry want be -  
 make to us this prom - ise: To see you in your



sess - ing, With fa - vor hear our heart's our - cry.  
 stow - ing, O come and fill our souls with grace.  
 full - ness, The sa - cred bo - dy's mys - tic head.



# THE CONCLUDING RITES

RECESSIONAL HYMN

“There’s a Wideness in God’s Mercy”

BEACH SPRING



1. There's a wide - ness in God's mer - cy Like the  
2. Souls of men, why will you wan - der From a  
3. For the love of God is broad - er Than the



1. wide - ness of the sea; There's a kind - ness in his  
2. love so true and deep? Fool - ish hearts, he still will  
3. meas - ures of man's mind, And the heart of the E -



1. jus - tice Which is more than lib - er - ty.  
2. find you Though the way be rough and steep?  
3. ter - nal Is most won - der - ful - ly kind.



1. There is plen - ti - ful re - demp - tion In the  
2. There is mer - cy for the sin - ner, And more  
3. If our love were but more sim - ple, We should



1. blood that has been shed; There is joy for all the  
2. grac - es for the good; There is wel - come with the  
3. take him at his word; And our hearts would rest for -



1. mem - bers In the sor - rows of the Head.  
2. Sav - ior; There is heal - ing in his blood.  
3. giv - en In the mer - cy of the Lord.

# GUIDELINES FOR THE RECEPTION OF COMMUNION FOR CATHOLICS

As Catholics, we fully participate in the celebration of the Eucharist when we receive Holy Communion. We are encouraged to receive Communion devoutly and frequently. In order to be properly disposed to receive Communion, participants should not be conscious of grave sin and normally should have fasted for one hour. A person who is conscious of grave sin is not to receive the Body and Blood of the Lord without prior sacramental confession except for a grave reason where there is no opportunity for confession. In this case, the person is to be mindful of the obligation to make an act of perfect contrition, including the intention of confessing as soon as possible (*Code of Canon Law*, canon 916). A frequent reception of the Sacrament of Penance is encouraged for all.

## FOR OUR FELLOW CHRISTIANS

We welcome our fellow Christians to this celebration of the Eucharist as our brothers and sisters. We pray that our common baptism and the action of the Holy Spirit in this Eucharist will draw us closer to one another and begin to dispel the sad divisions which separate us. We pray that these will lessen and finally disappear, in keeping with Christ's prayer for us "that they may all be one" (John 17:21).

Because Catholics believe that the celebration of the Eucharist is a sign of the reality of the oneness of faith, life, and worship, members of those churches with whom we are not yet fully united are ordinarily not admitted to Holy Communion. Eucharistic sharing in exceptional circumstances by other Christians requires permission according to the directives of the diocesan bishop and the provisions of canon law (canon 844 §4). Members of Orthodox Churches, the Assyrian Church of the East, and the Polish National Catholic Church are urged to respect the discipline of their own Churches. According to Roman Catholic Discipline, the *Code of Canon Law* does not object to the reception of Communion by Christians of these Churches (canon 844 §3).

## FOR THOSE NOT RECEIVING HOLY COMMUNION

All who are not receiving Holy Communion are encouraged to express in their hearts a prayerful desire for unity with the Lord Jesus and with one another.

## FOR NON-CHRISTIANS

We also welcome to this celebration those who do not share our faith in Jesus Christ. While we cannot admit them to Holy Communion, we ask them to offer their prayers for the peace and the unity of the human family.

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# ST. PATRICK'S CATHEDRAL

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Rev. Andrew King, *Master of Ceremonies*

Rev. Edward Dougherty, MM • Rev. Arthur Golino • Rev. Donald Haggerty

Jennifer Pascual, DMA, *Director of Music and Organist*

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